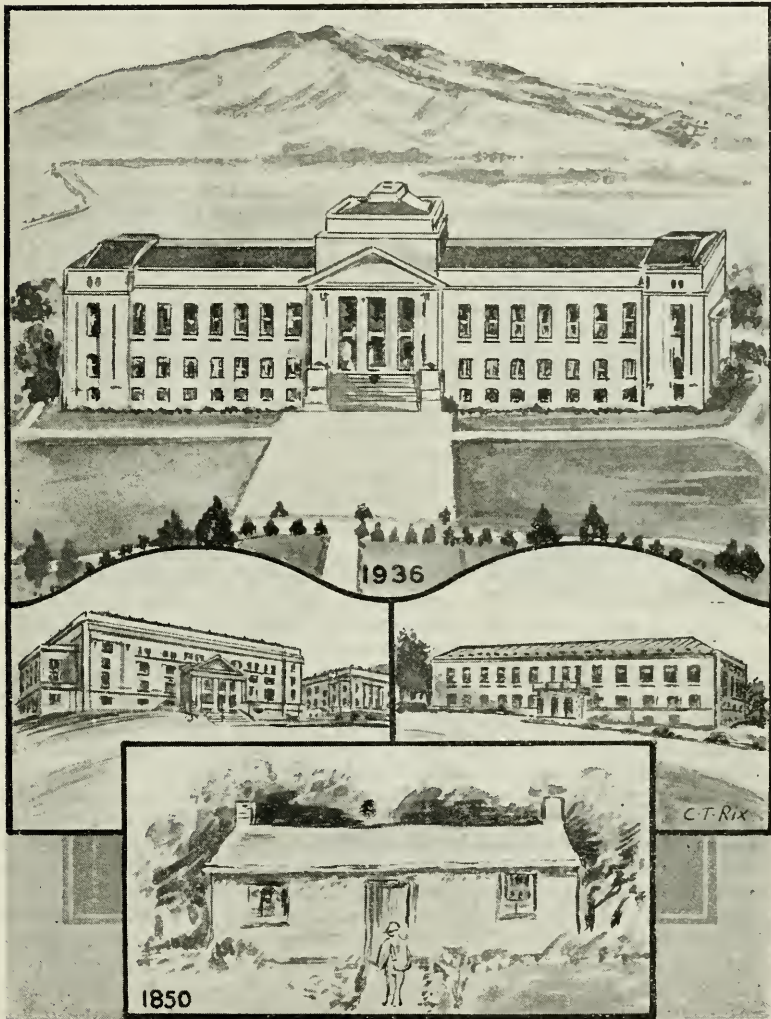


THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840



The University of Utah Yesterday—Today

It stands in tribute to Mormonism's educational heritage.

(See article page 724)

WHAT IS MAN?

By ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE APOSTLES

THE second greatest question of life was asked by the ancient psalmist: "What is man, that thou art mindful of him?" In importance, this query is next only to that concerning the nature of God.

Inability to answer this question has often defeated fervent faith. The correct answer has enabled men and nations to build their futures securely. Faith in God has been most effective when accompanied by an understanding of man's relationship to Deity.

The way out of the world's tragic chaos—the terror of poverty, sickness and war—must be illuminated by a comprehension of man's nature and destiny.

Man is one of the eternal, imperishable realities of the universe. His story begins in the infinite past, before the earth was made. His eternity reaches into the yesterdays as into the tomorrows. He belongs to the endless ages.

In the beginning man was with God, a child of God, begotten by Him. He has a divine pedigree. In the pre-existent, spiritual domain, as a son or daughter of the Divine Father, he increased in knowledge and power and grew in spiritual stature. At length he was prepared for the earth career and willing to accept its conditions.

Man is not an accidental or transient invader of earth. Instead, he is a creature of plan and progress.

Man is a child of God, therefore he partakes of the Divine nature of his Father. Within him lie germs of infinite development. Potentially he is a God-like being. Therefore he may rise eternally toward the likeness of his Father in Heaven. Upward, divine, unending, is man's high destiny.

The long climb of man from the dim beginning to the noble present came from self-effort guided and directed by God. His future ascent into glorious realms beyond human understanding will likewise result from his own strivings and struggles. True, man "lives and moves and has his being" under the law of progression; but progress is ever an inward, not an outward process. His increasing progress is not imposed upon him; salvation is a cooperative enterprise between God and man.

All men are the very children of God. The race of men are brothers. Every man, however humble, of whatever race, has the same origin and possible destiny. The heavens and the earth were made, and the plan of salvation was provided for each individual member of the human family. God is not a partial Father; each child is alike in His love. Since the plan of salvation is for all, it is fully consummated only when it has been accepted by all.



John A. Widtsoe

"A righteous nation is but the assemblage of righteous men."

Therefore it becomes a common concern to save every soul. Hence every man bears a direct responsibility for his brother.

Were this conception, which raises the individual man to immeasurable importance, more fully comprehended, there would come great modification of man's treatment of man. The inhumanity of man to man would soon vanish from the earth. The law of the beast would be replaced by the law of God. Love would triumph over hate. The record of history declares that nations which have recognized in part the true nature of man, have prospered the most and survived the longest.

The "Church of the Air."

OVER the Columbia Broadcasting System's network of more than seventy stations in the United States and Canada went this address by Elder John A. Widtsoe, of the Council of the Twelve Apostles and former president of the European Mission (1928-33). It was delivered over Columbia's "Church of the Air" programme from the Salt Lake Tabernacle at the 107th Semi-annual Conference on Sunday, October 4. (*Star*, October 22.)

On the same programme was an address by Apostle Melvin J. Ballard which will appear in a subsequent issue of the *Star*. Elder Ballard's subject is "New Witnesses for Jesus Christ."

Little men who seek to take advantage one of another; rulers who look upon their people as pawns in their game; nations who wantonly toss thousands into battle to be maimed or killed—these would falter in their evil designs before a knowledge of the divine origin and destiny of every human being, of his God-achieving nature. Righteousness would increase in the earth. We prattle about the brotherhood of man, but true fraternity can be realized only upon the acceptance of all men as our very brothers, possessing equal rights with us. There should be a comprehension of the innate greatness of every dweller on earth; of the possible attainment by the humblest man of an infinitely high goal. Such knowledge, widespread over the earth would refine individual conduct, make men take thought before ac-

tion, and would help bring about peace, the world's greatest need.

A sense of individual responsibility grows out of an understanding of man's relationship to other men and to God. The world is in serious need of a compelling sense of personal, individual, responsibility. As men are, so is the social group. A righteous nation is but the assemblage of righteous men. National prosperity is but the sum of personal prosperity. When each man sets his own house in order, the whole world will be in order. There is much talk of governmental or other organized provisions for our wants, material and spiritual, when in reality our greatest needs must be satisfied from within ourselves. To lean upon others for support enfeebles the soul. By self-effort man will attain his high destiny. It cannot be placed as a cape upon his shoulders by others. Upon his own feet he must enter the kingdom of God, whether on earth or in heaven. By conquest of self he shall win his place in the everlasting glory in God's presence.

"What is man that thou art mindful of him?" He is a very son of God, endowed with God-like power, who, if he respects his Divine origin and his destiny, may bring to pass the long sought reign of righteousness on earth.

FOUNDING A UNIVERSITY IN THE DESERT

By Elder Parry D. Sorensen

EIGHTY-SIX years ago, on November 11, 1850, a handful of Mormon Pioneers met in a small house located near the present Temple Square in Salt Lake City. In that house, be-

longing to Elder John Pack, was held the first class of the University of Utah, known in those days as the University of Deseret or the Parent School.

After 86 Years

ONE of Salt Lake City's outstanding beauty spots is the University of Utah, with its 90 acre campus located on the hillside overlooking Salt Lake Valley. The University was moved to its present location in 1900. A survey which planned and laid out the present campus was directed President Richard R. Lyman, who was professor of civil engineering at the University for 26 years.

Shown on this week's cover is an artist's conception of the John Pack home, where the first classes of the University of Deseret were held in 1850. Above it are three buildings on the present-day campus. Left is the student Union Building; right, the George Thomas Library, named after the present head of the University and recently completed at a cost of £100,000. Top is the John R. Park Memorial Building, named for Dr. John R. Park, first president of the institution, who is known as the "father" of the University of Utah.

The story of the founding and establishment of the University of Utah, which today enrolls 3,800 students, is one of the most absorbing in Pioneer annals. It furnishes further insight into the educational heritage of the Latter-day Saint Church and into the hopes and ideals of those people who accepted the truths of the restored Gospel and set up their homes in the "top of the mountains."

From the very outset the Church has sponsored and encouraged education. In the dark days of persecution, when bitter enemies were threatening, and in some cases taking, the lives of the members, these sturdy people found time to establish their schools and continue their quest for greater knowledge and wisdom. They availed themselves of every opportunity that was presented to follow the teachings of the Lord as revealed to Joseph Smith. Two of these are: "The glory of God is intelligence," and "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (Doctrine and Covenants 93: 36; 130: 18.)

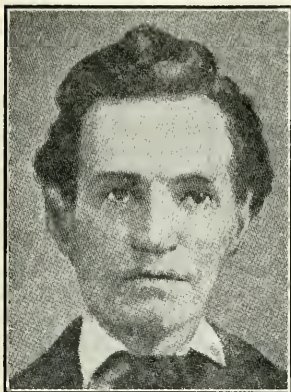
Though the Latter-day Saints were driven from pillar to post in the early days of persecution, they always established schools in their communities. In every community they left evidence of educational institutions. The University of Nauvoo was America's first municipal university, and as the Pioneers crossed the plains they held schools in wagons and tents.

The University was not the first school established in the west after the arrival of the Pioneers. Many were begun immediately

after the first dwellings were erected. Each small settlement over the entire state had its own school.

Less than a year after the Pioneers entered Salt Lake Valley in 1847, the question of a university was discussed. The second act passed by the legislature of the provisional State of Deseret called for the establishment of a university. President Brigham Young as governor of the state had urged in his first message to the body that a university be incorporated "where our youth may receive training along the lines of science, philosophy and religion that

will make them polished shafts and useful men in the future of our states." The act also provided for the appointment of a chancellor and a board of 12 regents. It thereby became the first university to be established in that great domain lying between the Missouri River and the Pacific Ocean.



Orson Spencer

He was the University's first chancellor.

Elder Orson Spencer, a graduate of Union College in New York, was appointed chancellor. Included in the Board of Regents were his brother, Elder Daniel Spencer and Elders Orson Pratt, John M. Bernhisel, Samuel W. Richards, W. W. Phelps, Albert Carrington, William I. Appleby, Daniel H. Wells, Robert L. Campbell, Hosea Stout, Elias Smith, and Zerrubbabel Snow. Of these regents, Elders Bernhisel, Phelps, Carrington, Wells, Stout, Smith and Snow were college graduates.

The first faculty of the University was composed of Chancellor Spencer, Elder Pratt, and Dr. Cyrus W. Collins, who had stopped in Salt Lake City for the winter. Elder Pratt was a well-known scientist of that day. One of his books, *Biquadratic Equations*, had been published in London and used in British and French universities.

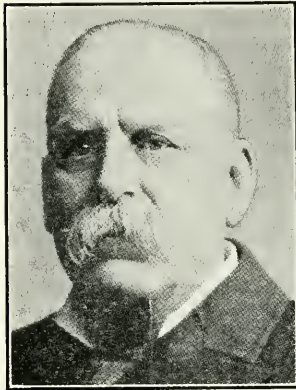
The founders of the new college immediately set about to obtain an adequate supply of books for the students and the three-man faculty. Elder Bernhisel procured a library at a cost of £1,000 while visiting in the eastern states and the books were shipped across the plains by ox team. The following year, 1852, Elder Spencer, who had presided over the European Mission from 1847 to 1849, was again called for missionary service in Europe. He bought an extensive library of English, German, French, and Italian books for the new school.

Long before the doors of the University had been opened, an appeal was sent to the world for books, maps, charts, and anything that would be of interest and help in the school. The appeal was made through the missionaries of the Church who were labouring in all parts of the world. This was in April, 1850, many months before the school was opened.

Indicative that the founders were determined to afford an opportunity for everyone to receive the benefits of the school is found in a section of the above appeal which said, "No persons will be denied the benefits of the University for want of pecuniary means."

The Pack house, in which the first classes of the school were held was known to virtually every merchant who passed through Salt Lake City. Two of the most famous western merchants, Livingston and Kincaid, had deposited their first stock of goods there the previous year.

Now about the school itself. Forty students were enrolled during its first year. Tuition was about 30 shillings for each ten-week term. It was payable in advance and in lieu of money, wheat, potatoes, flour, and even building rock and lumber were acceptable. Someone humorously stated that "the teachers' salaries instead of being drawn on the bank, were drawn on wheel-barrow."



Dr. John R. Park

Known as the "father" of the University of Utah.

Through the succeeding years, this university in the desert struggled on. Sometimes, when seemingly insurmountable difficulties threatened its very existence, the desire for knowledge which burned deep in the Pioneer souls kept it functioning.

During those early days of struggle, a young man named John R. Park, who held a medical doctor's degree from New York University, came to Salt Lake City on his way to California where two of his brothers lived. This was in 1861.

John R. Park was born in Tiffin, Ohio, in 1833. Tiffin is near Kirtland, where the Church headquarters were located at that time. After obtaining his degree in medicine and practising for two years he left for the west. To this young doctor, the University of Utah and educational institutions over the entire state owe more than perhaps to any other man.

After stopping in Salt Lake City for a day, Dr. Park decided to remain in Utah with the Mormon people and seek a job as a school teacher. On that very day, with pack on his back, he walked 20 miles south to the town of Draper where he met Elder Thomas V. Williams, head of the village school, who engaged him to teach the classes held in a one-room adobe house. Slightly more than six months after that, he accepted Mormonism and was baptized.

Dr. Park continued his labours in the little Draper school house until 1869, when he became the first president of the University of Utah, still known at that time as the University of Deseret. He held the position for the next 23 years and watched the school grow, largely through his efforts, to many times its previous size.

During those 23 years the school gained a firm foothold and grew rapidly. Dr. Park donated his own library for the use of the students. He was instrumental in obtaining a sufficient appropriation from the legislature to erect new buildings for the institution, and he engaged capable and well known educators as members of the faculty.

(Continued on page 732)

HIS LIFE WAS AN INSPIRATION

By Elder A. Z. Richards, Jr.

“**H**E was great in intellect, in courage, in affection, and in integrity. Great, not as a hewn obelisk, but as an Alpine mountain.”

These words which Carlyle said of Luther portray the character of a leader in this dispensation, Joseph F. Smith, sixth president of the Church of Jesus Christ of Latter-day Saints, who will be remembered and honoured by kinsmen and Church members for his birthday November 13, 1838. Born at Far West, Missonri,

he was the son of Mary Fielding, a native Briton, and Hyrum Smith, the beloved brother of the Prophet. His advent into the world was during a period stormy and memorable in Church history.

His early boyhood was spent in Nauvoo, the beautiful city built on the banks of the Mississippi River by the Mormon people. Here he became fatherless on June 27, 1844. Even though he was only five he could never forget seeing the bodies of the Prophet Joseph Smith and his father lying lifeless after they were murdered by a mob at Carthage Jail.

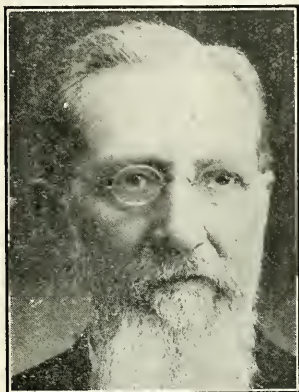
Many times in later years President Smith related an incident which happened when he was nine years old. It remained forcibly in his memory. The spring of 1847 saw many Pioneers leave

Winter Quarters, Nebraska, for the long strenuous trek westward through the uncharted, sagebrush prairie to Salt Lake Valley. Young Joseph and his mother remained in Winter Quarters because they were not prepared to go with the first group. They expected to go the next year.

During the fall of 1847 he, his mother, and his Uncle Fielding went down the Missonri River to St. Joseph, a frontier settlement. They drove two wagons, each drawn by a yoke of sturdy oxen. Obtaining supplies for the westward journey next spring was the purpose of this rough road trip. Upon arrival at their destination the wagons were loaded with groceries, drygoods, a supply of flour, corn, bacon and other provisions. The weather during their return was very inclement. The roads were bad as a result of heavy rains. It was truly a hard and unpleasant journey.

In those days there was not such a thing as an hotel between settlements. A journey of any length usually necessitated camping in a sagebrush spot near the road for the night. This they did between St. Joseph and Winter Quarters. Usually the oxen were turned loose during the night to feed near the encampment, but because a herd of cattle was passing that way during the

(Continued on page 730)



Joseph F. Smith

“His life was full of civic, state and Church activity.”

THURSDAY, NOVEMBER 12, 1936

EDITORIAL

EDUCATION AND THE RESTORED RELIGION

THE deep influence of Mormonism touches life at all points, in all its activities. How beautifully it does this is illustrated in the important matter of education. The Latter-day Saint receives from his religion two strong thrusts. First, it increases his eagerness for learning. Second, it opens to him the breadth of this human experience.

Eagerness to Learn

Consider this. In the summer of 1833, while the Latter-day Saints were moving westward to the American frontier of that day, they reached the region now occupied by Kansas City, Missouri. Parley P. Pratt, who later founded and was the first editor of the *Millennial Star*, was called to organize a school. He says: "The place of meeting was in the open air under some tall trees in a retired place. To attend this school, I had to travel on foot and sometimes with bare feet at that, some six miles." Match, if you can, that kind of zeal for knowledge.

Three years after the pioneers reached the Salt Lake valley, as related in a recent number of the *Star* by Dr. Frederick J. Pack, the present State university was opened in his father's home. This great educational institution, whose enrollment is now 3,800, was attended by those seekers of knowledge, although Red Indians threatened and starvation stalked.

Whenever the saints made a settlement in the valleys of the Rocky Mountains, one of the first buildings they erected was for worship during the Sabbath and for school purposes during the week.

The result of all this seeking for education is that Utah, a western state of comparatively recent settlement, has one college student for each ninety-nine of its population—the highest of any state in the American Union.

As most of the converts to Mormonism have been made from the common people, it is plain that this religion is such that it must have inspired in the hearts a deep thirst for knowledge. In fact, if any man, woman or child, has accepted this Gospel and failed to feel a new eagerness to learn, then we feel the conversion has not been genuine.

What Is Education?

Now as to the breadth of the experience we call education. Essentially it is intellectual. It should also be physical. It may be worse than valueless unless it is spiritual.

The enviable health and athletic record of the Latter-day

Saints indicates how deeply the members of the Church feel the need of strong bodies. Before Mussolini or Hitler was born, the Mormons were carrying out a code of health that has never been equalled.

Education, however, as understood by the Prophet Joseph Smith, means something more than either scholastic or physical training. It aims at building character. It embodies charity, love, sympathy, vision, insight. It implants the doctrine that it is better to give than to receive, and it encourages its practice. It stirs interest in the welfare of others. It causes rejoicing at the prosperity of friends. It helps to bring about that day when the Gospel will have been preached successfully to every nation and people, and will have so exalted mankind that we will rout forever our oldest and most stubborn enemies—poverty, disease and crime.

To live in accordance with the ideals and teachings of Jesus of Nazareth, to be free from wrong-doing, to lie down at night to sweet dreams with a satisfied conscience—these are what we regard as important elements in education.

Teachings That Inspire

The modern prophet taught that "The Lord cannot look upon sin with the least degree of allowance" (Doctrine and Covenants 1: 31); that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection," and the more knowledge and intelligence a man gains here, the greater will be his advantage in the world to come (Doctrine and Covenants 130: 18-19); and that "The glory of God is intelligence" (Doctrine and Covenants 93: 36).

These are the stirring doctrines that have kindled in the breasts of the members of the Church the strong ambition to eliminate ignorance, to disseminate knowledge, and to increase intelligence.—RICHARD R. LYMAN.

MAN'S ULTIMATE GOAL

TO keep sweet in the face of life's bitterest disappointments, to maintain courage in the hour of defeat and disaster, to be true to one's ideals, to stand for the right though the heavens fall, to make the most of one's endowments, to live on the highest levels, are not achievements which spring alone from books or that can be demonstrated in laboratories; it is an achievement of faith, and this is the ultimate sought in education.

"The end of life is to be like God and the soul following God will be like Him." (Socrates.)

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.)

This is the ringing challenge which for nineteen hundred years has come to the sons of men. This is what Mormonism conceives to be man's heritage, man's destiny, and the process is his education.—BRYANT S. HINCKLEY.

HIS LIFE WAS AN INSPIRATION

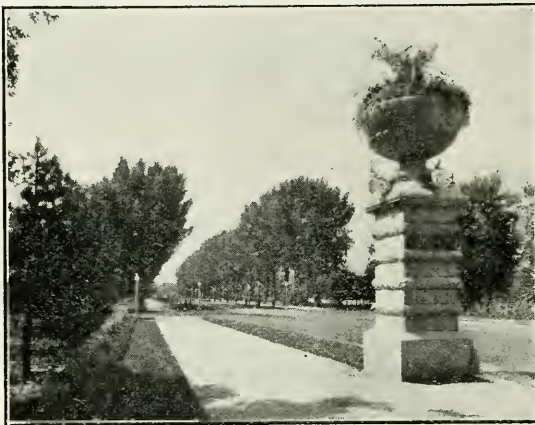
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early morning, Uncle Fielding felt that it would be best to turn the oxen out to feed with their yokes on. Should they get mixed with the nearby herd, it would be easy to identify them.

Morning came and a great disappointment awaited them. The best team was no place to be found. Young Joseph and his uncle spent the entire morning in search of the lost oxen. The grass was tall and wet with new fallen rain and heavy dew. It seemed as if they had tramped a thousand miles through grass, woods and over bluffs. Besides being weak with fatigue, they were disheartened. They had suffered a miserable loss. On their return

to camp, Joseph ran like the Lord's disciple, John, to the sepulchre. As he approached the wagons he stopped for a moment, then drew gently near his mother. She was kneeling in prayer, and he heard her pleading with the Lord to lead the oxen back, that they might continue their journey safely. When she had risen, the lad saw a lovely smile upon her face, one of assurance and faith. As

Uncle Fielding ap-



Liberty Park Entrance

Salt Lake City owes the possession of this beautiful public park to President Smith.

proached them, his face heavy and drawn, the mother said to him, cheerfully, "Your breakfast has been waiting for hours, and now, while you are eating, I will just take a walk and see if I can find the cattle." If the Missouri River had suddenly begun to run up stream, the two would never have been more astonished. Uncle Fielding waved his hands while saying, "Why, Mary, what do you mean? We have been over the entire country, and they are gone. They are lost!" "Never mind me," she answered, "You had better have your breakfast."

The youth watched his mother stroll down towards the river. The old frontiersman in charge of the cattle herd nearby had seen her too, and Joseph could see him pointing in the opposite direction to that which his mother was going. "I saw your team over in that direction this morning, Madam," he called. She seemed to pay no attention to his suggestion but kept straight on toward the river. Then, suddenly, she was lost from sight.

After breakfast Joseph and his uncle walked toward the river where she had gone. Shortly, to their surprise, they met her leading the lost yoke which had been found on the willowy, grass covered, river bank among the bushes. Even though he lived

through eighty years, President Smith never forgot this practical demonstration of the efficacy of prayer.

Idleness found no place in the life of this man. He was interested in the practical use of life's time and was a great advocate of education even though he had very little himself. That which he did receive was acquired at his mother's knee. She died September 21, 1852, leaving him an orphan.

If youth lends advantage to a missionary, it will account for some of Elder Smith's success in the Sandwich Islands, for he was called when only fifteen to labour as a missionary in that land. Several weeks after leaving his mountain home in Salt Lake City, he arrived at Honolulu and had to learn a new language before he could bring the message of the restored Gospel to the Hawaiian people. An unusual experience for this young man were the tremendous earthquakes which accompanied the great eruption of Mt. Loa in 1855.

President Smith's life was full of civic, state and Church activity. He was ordained to the Apostleship July 1, 1866. He filled three missions to the Sandwich Islands, and three to Great Britain. During the last two missions to England, he presided over the European Mission (1874-75, 1877).

EACH year thousands of tourists visit Salt Lake City and admire, among places of interest in the city, the many beautiful parks and recreational centres. With only 150,000 population the city has 3,230 acres of grass-carpeted public parks. While a member of the Salt Lake Municipal Council, President Smith played a leading role in acquiring much of this land for the city. Liberty Park, the largest of sixteen in the city, covers nearly 110 acres with beautiful drives and walks, bordered with flowers and protected from the western sun by shade trees. Here, near the heart of the city, is a lake for boating, a zoo, conservatories, tennis courts, and a concert centre.

Salt Lake City's possession of this beautiful park is due to his influence and determined convictions, more than to the labours of any other man.

Six days after the death of President Lorenzo Snow, Joseph F. Smith was chosen and set apart as President of the Church. That was October 17, 1901. His administration marked an epoch of building both at home and abroad. He dedicated the sites of the Hawaiian and Canadian Temples. The Bureau of Information, which accommodates approximately 200,000 visitors and tourists yearly, was organized in 1902. Today it contains the Church Museum of Pioneer relics, archaeological and ethnological exhibits. A programme approving the construction of a great number of chapels and buildings, including the Church offices in Salt Lake City, was instituted by President Smith. The Church grew tremendously during his presidency. He died November 19, 1918, having served as president for 17 years.

Joseph F. Smith will be remembered as a peerless example of leadership; for undaunted loyalty to his burning testimony of the divinity of the Prophet Joseph Smith's mission; and for the living faith in Jesus Christ which permeated his every fibre.

His life was gentle, and the elements
So mix'd in him, that Nature might stand up
And say to all the world, "This was a Man!"

FOUNDING A UNIVERSITY IN THE DESERT

(Concluded from page 726)

In 1874, the state legislature failed to make an appropriation for the maintenance of the University. Even in the face of this difficulty, Dr. Park carried on for the next two years, with no funds from that source. He kept the doors of learning open to all who desired to enter.

Dr. Park was signally honoured in 1896 when Utah became a state under the United States government. The people of Utah chose him for their first State superintendent of public instruction. Hardly a more fitting tribute could come to a man than to be chosen as the first to direct the educational activities of the new state.

This great educator passed away September 30, 1900. On the same page of the newspaper telling of his passing was another article which announced the opening of the new University of Utah on the east bench in Salt Lake City. It had been moved from its former location to that which it now occupies overlooking the valley. Practically the entire modest fortune which Dr. Park had accumulated during his lifetime was bequeathed to "his school." Today the John R. Park memorial building stands in tribute to his memory. In the spacious hall of the building is a life-size bronze statue of him. It was placed there by the alumni association at a cost of £4,000 shortly after the building was erected in 1919.

The memory of those Pioneers who sacrificed to establish the University in the desert will remain forever in the halls of that great institution which stands today in living tribute to the educational heritage of Mormonism.

LEEDS DISTRICT CONFERENCE

ADHERENCE to the teachings of Jesus Christ and enlisting as soldiers in the cause of peace was stressed by President Richard R. Lyman at Leeds District Conference held Sunday, November 8, in Westgate Hall, Bradford.

The evening session was conducted by Brother Herbert Walker, former first counsellor in the district presidency, who was set apart and sustained at the conference as district president to succeed Brother George Laycock who has moved out of the district. Brothers Thomas I. Watkins and John Charles Harrison were set apart and sustained as first and second counsellors respectively.

President Lyman advised his listeners to follow the advice of the Scriptures in asking God for wisdom and guidance.

Explaining the Latter-day Saint belief in universal salvation, President Joseph J. Cannon pointed out

that it is not a thing to be merited by people's own actions, but is the greatest gift of God. Everyone should strive to make himself worthy of this gift, he stated. Other evening session speakers were Elders Darrell L. Brady and Parry D. Sorensen.

Speakers at the afternoon session, conducted by President Walker, were supervising Elder Angus I. Nicholson, Sister Dorothy Shorrocks, Elders A. Leslie Derbyshire and Joseph H. Stout, and Presidents Lyman and Cannon. Musical numbers were furnished by the Singing Mothers and Daughters of Leeds District and Bradford Branch Choir, both directed by Sister Clara Evans.

Brother Thomas I. Watkins conducted the morning meeting. Speakers included Presidents Cannon and Walker, Elders Alton D. Merrill, Joseph H. Black, Rodney J. Shirley, Wilford P. Jordan, Darrell L. Brady, and Sister Florence Malmberg. Testimony meeting was also held in the morning.

OF CURRENT INTEREST

Radio station KSL at Salt Lake City has applied for governmental approval to increase its power from 50,000 to 500,000 watts, Elder Earl J. Glade, manager, announced recently. At present there is only one station in the world operating with 500,000 watts—WLV at Cincinnati, Ohio. KSL transmitting station is located on the salt beds near Great Salt Lake and has a grounding which is considered the most perfect now in use. The famous "Church of the Air" programme over the Columbia Broadcasting Company's network in America and Canada emanates through the facilities of KSL.

London is growing healthier it was shown in the annual report of the County Medical Officer, Sir Frederick Menzies. Death rate for tuberculosis is only 0.68 per 1,000 living. There has been no case of

smallpox in the City since June, 1934.

The world's need of education was stressed by Viscount Sankey in opening the new buildings at Ruskin College, recently. He spoke of the intellectual "indigestion" from which the nations suffer today, and recalled the epitaph on the grave of an English historian, "He died learning." "That is the motto for all of us," he declared. "It is on education and learning that the safety of the world depends."

"Five thousand girls in different parts of Australia have recently pledged themselves never to smoke. Many more in other countries are realizing that smoking does not enhance the attractions of womanhood, but in every instance detracts therefrom."—From the *Christian Herald*.

SHEFFIELD DISTRICT CONFERENCE NOTICE

SHEFFIELD District conference sessions will convene in Cooperative Hall, 1 John Street, Doncaster, Sunday, November 15, at 10 and 11 a.m. and 2:30 and 6:30 p.m. Presidents Richard R. Lyman and Joseph J. Cannon will be speakers. The illustrated lecture, "Temples of God," will be given in the Doncaster Branch hall, Stafford Street (off Frenchgate), Doncaster, at 7:30 p.m. Saturday, November 14.

Sessions of Nottingham District conference will be held in Greyfriars Hall, Collins Street, Nottingham, Sunday, November 22, at 10 and 11 a.m., and at 2:30 and 6:30 p.m. The speakers will be Presidents Lyman and Cannon. "Temples of God," an illustrated lecture, will be given in Adult School, Friar Lane, Nottingham, at 7:30 p.m. Saturday, November 21.

NOTICE TO BRANCH PRESIDENTS

ON Sunday, November 22, President Heber J. Grant fulfills his eightieth year. He has presided over the Church for 18 years and during his leadership a great change has occurred in the place this great latter-day work has come to occupy in the world.

It is requested that all branches in their Sunday Schools and sacrament meetings have special congratulatory services on the birthday of our president. The speakers will kindly prepare themselves on some phase of his important life and labours and progress of the Church during his administration. The *Millennial Star* of next week will contain biographical data which can be used to advantage on this occasion. President Grant's devotion to the work from childhood has been unfailing and complete. His testimony has been mighty. Please decorate the chapels with flowers and other appropriate decorations indicative of the happy event.

—JOSEPH J. CANNON.

NEWS OF THE CHURCH IN THE WORLD

Observing the sixty-first anniversary of the founding of Brigham Young University in Provo, Utah, Church and school leaders were present at a programme held Friday, October 16 in College Hall. Principal speakers were President Heber J. Grant and President David O. McKay. Other Church Authorities in attendance were Elders Reed Smoot, John A. Wittsoe, and Charles A. Callis of the Council of the Twelve Apostles, Dr. Franklin S. Harris, president of the University, and Dr. Franklin L. West, Church commissioner of education. When Brigham Young sent Dr. Karl G. Maeser to Provo to organize Brigham Young Academy, as it was known in those days, he said, "Whatever you teach, even the multiplication tables, do it with the Spirit of the Lord."

An **ultra modern** surgical division will soon be added to the L. D. S. Hospital in Salt Lake City at the cost of £15,000. Presiding Bishop Sylvester Q. Cannon in making the announcement on October 23 stated that work will begin in November. The very latest medical equipment will be purchased for the new department which will be located on a floor atop the Hospital buildings.

Apostle George Albert Smith, president, and other members of

the Utah Pioneer Trails and Landmarks Association dedicated two monuments recently. One in memory of the Indian attack upon Mormon settlers at Lee Ranch, near Beaver City, Utah, in October, 1866, was unveiled by William Anderson, 94 year old pioneer. The other, located in Beaver City, commemorates the establishment of Old Fort Cameron by the Government in September, 1873. Its purpose was to protect the territory from Red Indian raids. Another monument was dedicated near Roosevelt, Utah, on October 23 by Elder William J. Snow, professor at Brigham Young University at the spot where Escalante, the Spanish Jesuit missionary, camped in 1776. Escalante was probably the first white man to explore western America after its discovery. He taught many of the roaming tribes of Indians the teachings of Christ.

Entertained by General Walter S. Sweeney, commandant of the United States forces at Fort Douglas, the military camp near Salt Lake City, recently after an annual review and parade, were President Heber J. Grant and a group of Church Authorities including Apostles Rudger Clawson, John A. Wittsoe, Joseph F. Merrill and Charles A. Callis.

THE LONELY YEAR

By ROSANNAH CANNON

OH, not the bright harvest of the fields for me !
 Rather the chill line of shore, the grey sea ;
 Not fluttering butterflies, pinks, nor goldenglow,
 But the desperate bleakness of trees, bare to the snow.

Never before this year knew I the pain
 Of restless April, crying down each lane ;
 Nor guessed what torture lay outside my room
 In the sweet flush of apple trees in bloom.

Now give me only winter's silent cold,
 Beauty is terrible when one grows old.
 Spring is a weeping ghost of loves that died,
 Summer, a sword-thrust in my naked side.

FROM THE MISSION FIELD

Doings in the Districts: London—Speakers treated the theme "Temporal and Spiritual Blessings" at Brighton Branch Harvest Thanksgiving service, Sunday, October 25. Flowers and vegetables were distributed to the sick and poor in the Branch. At the Brighton Harvest Ball held Tuesday, October 27, Brother Patrick E. Thompson acted as master of ceremonies. The Branch Relief Society provided refreshments.

Liverpool—A Preston Branch social arranged by Brother Clifford Hartley for the Sunday School Christmas Fund was held Thursday, October 22. An accordion orchestra directed by Brother Harry Gregson furnished music. Sister Bessie Corless arranged refreshments.

Sister Mary C. Hartley, Relief Society President, conducted the Preston Branch social held Thursday, October 29. Brother Clifford Hartley, Elder Dale L. Barton, and Sisters Dulcie Ryan, Gertrude Corless, and Irene Winn participated in the programme. Brother Harry Gregson's orchestra furnished dance music.

Welsh—Participants at the Varteg Branch social, conducted by Y.

M. M. I. A. President Christopher W. Roberts, in Varteg Memorial Hall Thursday, October 22, were: Sisters Elsie Vale, Alice M. Forward, Edith Thomas, and Brothers Richard C. Thomas, Hadyn Forward, Alvin W. Thomas, John W. Perry and District Y. M. M. I. A. Supervisor William A. Perry.

From the Post

OUT of the *Millennial Star* mail bag this week came several interesting letters. We publish excerpts from a few:

For more than a year past I have been a subscriber for the *Millennial Star*. This, however, is not the first time the *Star* has come to the Raddons, for it came to our home regularly away back in the '60's when our home was in London. Its weekly visit to my home at the present time I assure you affords me much pleasure and a great deal of instructive and interesting information pertaining to Mormonism.

S. L. RADDON, Park City, Utah.

I have always enjoyed the articles in the *Star* and find they are indeed "food for thought."

BETTY WINTER, Gateshead.

Winners of a contest conducted among missionaries for the best *Star* sales letter were announced recently. They are Elders A. Z. Richards, Jr., Woodrow D. Marriott, and Dndley M. Leavitt. For their efforts each will receive a year's free subscription to the *Star*.

Nottingham—Supervising Elder Franklin W. Gunnell and Elder Edwin H. Lauber gave an illustrated lecture before Hucknall Branch M. I. A. on Thursday, October 22. Previous to the lecture, Brother John J. Wright provided a radio for the group to hear the broadcast of the Millennial Chorus from Dublin. Hucknall Relief Society presented Sisters Susan

Hammond, Evelyn Hayes, Sarah Pears, and Winnifred Hayes with prizes in the best cake and pie contest Saturday, October 24.

More than 60 people attended the illustrated lecture given by Supervising Elder Franklin W. Gunnell, Elders Norman A. Jensen and Reginald Hunsaker at Leicester Branch M. I. A. meeting Wednesday, October 28. Branch President George E. Gent conducted the meeting.

A Hallowee'n party was held in

the home of Brother Wilford J. Robinson Saturday, October 31, with M. I. A. officers participating.

Sheffield—Branch President Joseph T. Quinney presided at Rawmarsh Branch conference Sunday, October 18. Brothers John Snow, George Hamstead, John Ianson-Holton, Jr. and President Quinney spoke at the afternoon session. Speakers at the evening session were Supervising Elder Alva D. Greene, Elder James R. Bargh and District President George H. Bailey.

At baptismal services conducted by Elder James R. Bargh Saturday, October 24, in Sheffield Branch Chapel, Rita Crossland was baptized by Brother George Richard Birkhead and confirmed by Brother Herbert Bailey.

Newcastle—Middlesborough Branch M Men sponsored a social evening Tuesday, October 27. Brother James Thompson directed the programme which was organized by Brother Albert Atkinson and Charles Tinkler. Herbert Wood furnished the music.

Irish—The Millennial Chorus was honoured Friday, October 30, at Belfast Branch Hallowee'n party. Elders Bertram T. Willis and David C. Thomas directed the games. More than 80 members and friends were present.

At baptismal services held Monday, November 2, by Belfast Branch, Joshua Alexander Pim was baptized in Helen's Bay by Elder Theron L. Labrum and confirmed by Elder Anderson Moyes.

Manchester—Elders Clarence B. Cannon, Ellis E. Craig, and Woodrow D. Marriott spoke on baptism, the Holy Ghost and the sacrament, respectively, at baptismal services held Sunday, November 1, in Manchester Branch Chapel. The following were baptized and confirmed: Alice Bower baptized by Elder Marriott and confirmed by Supervising Elder Vernon A. Cooley; Isabella Woodhead baptized by Elder Marriott and confirmed by Elder Cooley; Gean Richardson baptized by Elder Cannon and confirmed by President Albert Woodruff of Hyde Branch.

DEATH

GREGORY—Funeral services were held Saturday, October 31, in Blackburn Branch hall, Liverpool District, for Sister Ada Gregory, who died Tuesday, October 27. Branch Presi-

dent David Y. Rogers conducted the service. Interment took place in Blackburn Cemetery. Elder Dale L. Barton dedicated the grave.

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